It's now Mideast battle of minds

By GEOFFREY D. PAUL
LONDON (JCNS)-

Ever since the war of attrition, launched and lost by the late President Nasser, the actual battlefield has moved from either side of the Canal into the intelligence headquarters on both sides.

The Israelis cannot be too sure how their enemy is reading them, but they are reasonably confident that they have managed to penetrate the minds of the men in the Cairo war-room. And their assessments have had an impressive accuracy.

Their current reading of the situation on all Israel's fronts is that the danger of renewed full-scale warfare has all but been removed from the area for as far ahead as it is possible to predict, even allowing for the usually unpredictable.

Sadat, after riding some internal pressures, is seen sitting more easily in the saddle. The danger of an effective coup against him from inside the army is regarded as improbable.

Sadat's own confidence in his stability is further indicated by his recent decision to release 35,000 officers and men from the armed forces. If there were disaffections on any dangerous scale, this would most likely be present among those forces stationed along the Canal, many of whom have been there for three years and more. To releases them into the mainstream of Egyptian life suggests a small risk calculation.

But it also indicates two other considerations-first, that the Egyptians have come around to accepting what the Israelis have been proclaiming ever since 1967, that Israel has no intention nor interest in crossing the Canal; secondly, and importantly to the Israeli planners, that the Egyptians themselves have shelved any plan they might have had for a crossing of the Canal or other major offensive. The Egyptians appear now to have accepted what the Israelis have been certain of for months: that, with the Russians no longer there to supply them with support and direction, an Egyptian offensive would be an act of suicide.

On this side of the Canal, the Israelis also appear to have made a major change in their thinking. Until recently, the burden of all statements and briefings on the Canal situation was to imply a massive Israeli response, possibly without limit, should Sadat order his artillery to open fire.

Now the tune has changed and the indicators are that Israel will not automatically respond in force but will weigh carefully the motive, the direction and the strength of any such fire.

Such a calculation appears to have been made regarding the Syrian front on December 15 when, after three weeks of quiet, more than a dozen shells rained on the Golan Heights from Syrian positions. On every previous occasion within the last few months, Israel has struck back hard and fast, even using her aircraft to bomb Syrian bases north of Damascus and further afield. This time, there was no Israeli response.

What appears to have stayed Israel's hand on this occasion was that the Syrian shells fell on open ground-causing neither casualties nor damage – an unusual choice of targetting for Syrian guns, which as local kibbutzim well know, are capable of placing fairly accurate fire on sensitive points.

Israeli intelligence officers, "reading" their opposite numbers in Damascus, decided this was something different from previous shellings and spiked any response. The confirmation of their assessment came a little over 24 hours later when the Syrians started pulling their front-line troops out of their wind and rain-lashed positions to more comfortable winter quarters.

Plainly, what the Syrians had done was to send up a trial balloon-a "molten message," as one Israeli described it-and the Israelis had received it and understood.

Clergymen react to Rosensweig attack

Cont'd from Page 1

"But that does not give us the right to be as abrasive as we've become. We still have to meet fellow men on the basis of tolerance and understanding."

Dr. Eoin Mackay, associate secretary of the Canadian Council of Churches, admitted smaller Christian groups are active in seeking conversions. "But traditional churches are operating under different wave lengths and are listening to what other bodies have to say."

Calling Rosensweig's remarks about ecumenism "unfortunate," Mackay said, if Jews pulled out, "it would be a real disaster." He admitted some efforts in past dialogue have been superficial, "but I would underline that we come together in the spirit of brotherhood and say what we believe."

Sister Diane Willey, assistant secretary of the Canadian Catholic Conference, said "the comments were made by a person outside ecumenical dialogue who doesn't understand it; I also know of Christian leaders who have great skepticism about ecumenism."

She expressed concern if Rosensweig's attitude is the general attitude of the Jewish community. In her two years as assistant secretary, she had seen nothing of that attitude, she said.

Rabbi Michael Stroh of Temple Har Zion (Reform) said he "can't agree that locking yourself in a closet is the way to solve your problems."

Said the rabbi: "We live in the world and, of necessity, we do interact with people other than Jews. The question is how to do this responsibly. Real Christian-Jewish dialogue doesn't ignore differences between Christians and Jews."

He called Rosensweig's accusations about Reform and Conservative leaders "trite" and said there was no indication that Hebrew Christians were more suc-

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Correction

In the Jan. 12 edition of **The Canadian Jewish News**, in a story headlined "Syria displays callous attitude towards its Jews," Rabbi Mitchell Serels was identified as Shaarei Tefillah's rabbi. That is incorrect. Rabbi Serels is spiritual leader of Petah Tikva Congregation. The CJN regrets the error.

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Political party urged for women

By ESTHER MEHR

TORONTO—

With the present political structure stacked against women sharing positions of power and policy-making, what is needed is a women's political party to act on priorities and problems concerning women. This was the conclusion reached by three panel participants in a group discussion at Holy Blossom Temple last week.

The theme, **Woman at the Centre**, was presented at Human Relations Day, sponsored by the sisterhood. Taking part in the panel with television interviewer Joan McCormick Frankel acting as moderator, were Dr. Esther Greenglass, associate professor of psychology at York University; Merle Shain, author and television personality; Dr. Shelly Romalis, assistant professor of Anthropology at York University, and Elaine Givertz, housewife and mother.

"It has become obvious that we can't make it within the traditional parties or as independents," Dr. Romalis said. "Most women have been brainwashed into putting their fate in the hands of men and, until we can exercise some real political power, we cannot become total human beings in our own right."

In answer to a question from the audience as to how a women's party could handle the greater problems of technology and "future shock" which are already with us, Dr. Greenglass replied that women could deal with these important issues and were more sensitively attuned to those in need of help than were men.

Ms. Givertz, a young mother of four, said it was possible for a woman to maintain her identity and enlarge her interests without pursuing a career outside the home. She did concede that this was easier for the affluent woman who was able to hire someone to look after her home and children.

"It is a serious error to assume that all women should work," Ms. Shain stated, "just as wrong as the assumption that all women should have children."

All panelists agreed that the movement was essentially middle class and had failed to reach the lower working class women who were the most oppressed. Working class men, the most rigid in their conception of the sex roles, are most hostile to change.

This is also true of immigrants who bring their old customs and values to North American society. Dr. Greenglass, who had conducted a study of this latter group, said that there was great conflict in families where daughters are denied freedom of dating and lifestyle of their schoolmates. This, she feels, will gradually improve as outside pressure will chip away resistance to change.

The most urgent priority which governments at all three levels had failed to act on time and time again was in setting up day care centres. At present there are only 90 across Canada, Dr. Greenglass said, and in a country with a population of 22,000,000, "it doesn't begin to fill the need."

Ms. Shain concluded that with "liberation" women lose the right to remain little girls and forfeit the protection of a man. "We run that risk," she said, "but it is well worth it."

A discussion, entitled Woman At The Centre, at Holy Blossom, heard three panelists say that what women really need is their own political party to act on their priorities and problems. From left are panelists Joan McCormick Frankel, Elaine Givertz, Helen Lyon, Merle Shain and Dr. Esther Greenglass. (Photo By Gadi Hoz)

Higher rentals feared

(From our Montreal Bureau)

MONTREAL—

Unless the nation-wide strike of elevator construction and repairmen comes to a halt, more than 160 senior citizens may well be forced to pay higher monthly rents in an apartment building designed as a low-cost housing project.

"The strike has become so serious that final construction on the building has stopped. We can't let anyone in until the elevator shafts are closed," said Ben Chazonoff, a member of the building committee of the Caldwell Residences Agency.

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"But if the strike drags on we'll have to find some way of recapturing the interest and mortgage costs or go broke," said Chazonoff.

HISTADRUT HONOURS KLEINSTEIN FAMILY FOR SPONSORING TWO PROJECTS IN ISRAEL

Over 500 guests witnessed the tribute paid to the Kleinstein Family at the Histadrut Banquet celebrating Israel's 25th Anniversary on Sunday, January 7, at the Banquet Tzedec Synagogue.

Under the inspired chairmanship of Joseph and Luba Kleinstein and ably assisted by their children, Rabbi David Monson and Alex Grossman, a special committee undertook to raise $150,000 to help build the Onim Technical High School in Kfar Saba and to erect a monument to the memory of an Israeli war hero, Gad Manela. The sum of $100,000 has already been transmitted.

The sculpture, an eternal tribute to the young fighters of Israel, is the work of the world-renowned artist, Nathan Rapoport, creator of the Warsaw Ghetto Memorial.

In recognition of their personal contribution and dedicated efforts in raising the funds for the projects, a Scroll of Honour was presented to Mr. and Mrs. Kleinstein by the Consul-General of Israel, The Hon. Mr. Shmuel Ovnat. Pictured above, left to right: Karen Kleinstein, Joseph Kleinstein, Arthur Kleinstein, Consul-General Shmuel Ovnat, Luba Kleinstein, Mike and Edie Glaser.

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Follow Jewish tradition

Congress offer to mediate dispute at Beth Tzedec should be accepted

Serious consideration should be given to the offer by the Canadian Jewish Congress to serve as a mediator in the current dispute between the rabbi and the board at Beth Tzedec Synagogue.

It is perhaps unfortunate that some form of arbitration was not possible in the earlier stages of what has become an increasingly tense and public impasse. It is not, however, too late. Congress has frequently been invited to help seek a settlement in severely aggravated cases already in the hands of lawyers.

Over the years, Congress arbitration committees have built an enviable record. Such committees are designed to seek an effective compromise leading to a satisfactory settlement, rather than serving as an ajudicator in an adversary matter. As a result, the proceedings are less likely to inflict deep wounds and subsequent scar tissue.

Jewish tradition over the centuries has employed the Bet Din to deal with disputes. Such courts were employed in medieval times not only to avoid the prying eyes and malicious tongues of a hostile Gentile community, but also because its procedures were more flexible and more compassionate than those of their neighbors.

Rabbi Stuart E. Rosenberg and Beth Tzedec have been a part of each other for many years. Each has enhanced the reputation of the other until both were known and admired throughout America. It would be sad if, in taking leave of each other, a glorious record of achievement were to end abruptly in continued bitterness.

Congress' good offices could make a vital difference in the present tense atmosphere.

Programs needed

If women really want new role they will have to work for it

When the elected representatives of the City of Toronto recently suggested abolishing the title of "alderman" and replacing it with "alderperson" they were engaging in the kind of frivolity that has characterized much of the response to the women's liberation movement. The gesture-and it is entirely a gesture-is too easy and too empty to carry much meaning.

In the emerging battle of women for a new definition of their role in society, there are more important issues than the gelding of our English vocabulary.

Some of the same sense of frivolity is expressed in the programs staged by many of our Jewish organizations. Recently, the sisterhood of one of our larger congregations held a day-long seminar on the subject of women's liberation. The discussion was sparked by a panel of five attractive, well-groomed, poised, non-strident, logical young Jewish women.

They included faculty members of our universities, television performers, writers and one woman who described herself as a contented wife and mother. Graphically, the panel described the disadvantages imposed on women in our society. They pointed to the continuing discrimination against women in education, employment and politics. They decried the absence of fulfillment for women confined in roles as childbearer and housekeeper.

The women in the audience, mature, well-educated and well-off, were enthusiastic. They praised the panel for having raised their level of awareness, applauded them warmly, and then donned their coats and drove home in the gathering winter dusk to resume their traditional activities.

The afternoon's entertainment was over!

The sad part is that there are important, real things that the women of this congregation could have undertaken. There is a desperate need for day nurseries for working mothers; abortion legislation is still primitive; capable women are still being denied entrance to higher education while less capable males are being accepted.

These ills will not go away by themselves. Women will have to fight hard for the necessary legislation. Yet, it is precisely the women in our sisterhoods who have the leisure, the income and the know-how to help women achieve these goals. They have had experience in organizing large-scale projects, in reaching people and electing candidates. Women who have the time to spend two weeks finding exactly the right wallpaper for their den ought to begin applying their patience and concern to researching issues and writing briefs on the need for new services.

Women's liberation can be treated as a "trendy" topic, good for an afternoon's discussion, but if it is to be more than a program gimmick, middle-class women must embark on concrete remedial programs. Otherwise, they must confess that the subject is unimportant to them and that they spend their days in idle games.

Despite Common Market, Israeli exports are virtually unaffected

Britain's long delayed entry into the European Common Market was no cause for rejoicing among nations that have depended on exports to Britain for much of their economic vitality. When it appeared that British membership in the European Economic Community was going to be approved, Israel shared some of the forebodings of Commonwealth countries as to the likely effect on export trade.

But it now appears that with the exception of citrus fruit, Israeli exports to Britain will not be affected, at least not for a year, which gives Israel time to seek a new agreement with the EEC. In the case of citrus fruit which enjoys a substantial market in Britain, the price of oranges may go up when a new duty system goes into effect. The ultimate result would put Israeli exporters in a position where they would be unable to continue providing the British housewife with a cheap but high quality orange.

Another major export to Britain is diamonds and these remain free of duty as before, something for which Israel gives many thanks, for this little country is the world's biggest producer of polished diamonds. Export sales in 1972 was $387 million, an impressive figure.

Expansion of exports is a prime goal of the Israeli government and in order to be competitive on world markets, the country must increase its efficiency and productive capacity. Outside investment in Israel in growing and business leaders in the Canadian Jewish community are playing a major role in this regard. The importance of economic growth cannot be overestimated and our business leaders long ago recognized the need to provide Israel with much-needed capital for new industries and the expansion of existing ones.

One evidence of the increasing economic ties between Canada and Israel is the exchange of visits by Canadian and Israeli business leaders, as well as Israeli government officials. The more Canada and Israel get to know each other, the greater the understanding of the problems involved in expanding exports.

Ya'acov Hazan, secretary general of Mapam listens with Prime Minister Meir to questions at party's recent convention. Hazan headed a resolution urging "new security settlements outposts" in Rafah in the Gaza Strip which won majority acclaim. (IPPA)

Special Israeli advisers assist overseas students

By SHIRLEY GIBLON

Avraham Avi-Hai, associate dean of the school for overseas students at the Hebrew University, has a different approach to the problem of intermarriage. He suggests that converts to Judaism and their Jewish marriage partners be sent to Israel for a year so that the couple can receive a "total immersion in Jewishness." He believes that putting this idea into effect would assure the survival of the Jewish family. And he points out that this way we wouldn't be losing 18 to 20 per cent but rather would be gaining better Jews.

Obviously Avi-Hai, born in Toronto and better known here as Sidney Applebaum, has been away from Toronto fund-raising circles for a while because he even suggests that North American communities should finance such a plan.

Basically, Avi-Hai feels that intermarriage can and should be avoided by exposing Jewish youngsters to a total Jewish environment. In this respect he feels we definately don't earmark enough money for primary Jewish education. He realizes, however, that a totally Jewish world doesn't guarantee marriage within the faith and his "total immersion" is proposed only should earlier efforts fail.

Because Avi-Hai, an acknowledged expert on Ben-Gurion, has worked in so many fields (jounalism, government and academics) and in a variety of capacities, he has kept tabs on North American Jewish society. He is then a knowledgeable critic. That he is presently involved with youth makes what he has to say all the more important for Jewish parents to hear.

Firstly, Avi-Hai points out that the Hebrew University in Jerusalem is and should be the "university of all the Jewish people." The institute has accepted this role and offers courses in English, French and Spanish, as well as a variety of different programs for overseas students. It offers many choices to the North American who can go for a summer, for one year or for two, or, once he has mastered Hebrew, can obtain his degree.

Because of the thousands of students coming to Israel, Avi-Hai says the Hebrew University realized that the North American youngsters and others from the Diaspora needed a different approach than either the Israeli or the immigrant. They have therefore developed "a cadre of special advisers for overseas students" who, in addition to having high academic qualities, speak the student's language and know the mentality of his native land.

Avi-Hai also says that because these people have a certain "menchlekite" they have been able to relate to their students and bridge the generation gap. He adds that there are no drug problems amongst the overseas students and very few disciplinary ones. The fact that it has become the custom to send Canadian youngsters away from home for their university years can only increase interest in such a program, he feels, especially since no other college setting offers such guidance.

Avi-Hai and the Hebrew University which he represents, then, offer a solution for some Jewish students and the parents who worry about them. The standards are high, however, and the screening process thorough.

Quoting Talmud, Avi-Hai says "It is not incumbent upon you to complete the job, but you cannot shrink." In other words, you cannot live your child's life; all you can do is set up the maximum circumstances for Jewishness. To any parent who has ever pondered the question, his ideas offer an alternative that deserves investigation.

The kibbutz: Where is it going?

By NORMAN TOLLINSKY

A red flag waves in the breeze atop the water tower, a tractor appears from behind a bend in the road and one hears the laughter of a dozen or so workers returning from the orchards. They pass landscaped grounds and swaying palms, a cannery and a swimming pool that would be the pride of any North American suburban community.

The hungry workers disembark beside a dining hall of exquisite design and, on the bulletin board, it is announced that the evening's entertainment will again bring a little Hollywood into their lives.

It's nothing new. Kibbutzniks probably see more films than we do. American television programs and the newest rock albums are a matter of daily experience. Folk dancing is definitely out.

With the hardships of the pioneers now no more than a tale told by veteran kibbutzniks, the drift to revolutionary complacency and ideological erosion is to be expected. The dream has been realized, so what now?

The question of creeping materialism has already become a subject of intense debate and principles of socialist equality have had to be stretched in order to keep pace with the revolution of rising expectations. Those with rich American uncles and stereo sets cannot help being a little more equal than everyone else.

Vacations to Europe and university educations are also in great demand but because of waiting lists, the kibbutznik will often have to spend five or 10 years washing dishes or picking apples before his turn comes up.

Those willing to wait may find that sunbathing by the pool has its own rewards: no monthly bills to pay, no polluted cities, no alienation, no rat race, and no ulcers.

Measuring the quality of life by the number of one's possessions still leaves something to be desired, something the kibbutz, in all its uniqueness continues to offer.

Strangely enough, North American Jewish youth, many of whom share the same ideals, have not succeeded in adapting themselves to kibbutz.

In many cases, their ideals are only superficial but still more important is the difficulty they have experienced in living among Israelis.

Assimilating immigrants from the Diaspora has always been one of the major difficulties confronting the kibbutzim. Adamit, a kibbutz situated along the Lebanese border, is an interesting example.

Originally settled in the early 50's by a combination of French immigrants and Sabras, it split up after a few years and was operated by army personnel. Cultural diversity just didn't seem to work.

Two years ago, it was handed over to a group of American and Canadian youth who have since given it the distinction of being the only kibbutz with a rock group of its own.

If kibbutzim were a dime a dozen, everybody would be happy. However, for most North American youth, living on kibbutz also means having to go through the difficulties of rapid assimilation.

Being Jewish doesn't seem to make it any easier. There is little in common between the North American who defines his national identity in terms of the traditions observed by his parents and the Sabra who is often a committed atheist and tells endless stories about the three years he spent in the army.

North Americans often complain that Israelis are arrogant, condescending, contemptuous, and unwilling to accept them. The Israelis accuse North Americans of being lazy pleasure seekers who grow their hair too long and are more committed to the use of drugs than to social ideals. Neither side is without justification.

Despite the incompatability of North Americans and Israelis, the kibbutz continues to be an appealing alternative to many and the summer migrations do not appear to be losing any of their popularity.

For an increasing number of North Americans who see kibbutz as something more than a summer camp, returning to the streets of Toronto, New York, and Los Angeles is becoming a disheartening experience.

The author of this article is a young Canadian who spent part of three summers on a kibbutz. He also attended Hebrew University in Jerusalem.

Pictured here with a fellow worker is Norman Tollinsky, the author of this article.

ask the rabbi

Linen in wool is forbidden

1. What is shaatnez and what is its meaning? I note in the Kashrut Directory issued by the chief rabbi's office that shaatnez can be removed from clothes. How is this done?

RESPONSE

While the etymology of the word shaatnez is uncertain, the law prohibiting shaatnez, wearing a garment containing both wool and linen, is stated explicity in the Torah (Leviticus 19:19; Deuteronomy 22: 11). No reason is given for the law but various conjectures have been made, e.g. that it is a protest against idolatry, the idolatorous priests wearing garments of this nature when carrying out their rites. The devout Orthodox Jew, however, keeps this law without bothering about the "reason" for it. It is enough for him that it is in the Torah and that by obeying it he carries out the will of God. Shaatnez can be removed by taking away any linen in a garment of wool and substituting some other material.

2. Why are Jews who die buried so quickly as compared with others?

RESPONSE:

The law in Deuteronomy (21; 22-23) forbids the body of a criminal to be left unburied overnight. The rabbis understand the prohibition as extending to every corpse, not only that of a criminal. Hence the Jewish practice of burying the dead as soon as possible. In his commentary to the verse, Nachmanides argues that according to the rabbinic interpretation the meaning of the verse is that even the corpse of a criminal must not be left unburied because the Torah is concerned even for his dignity.

The reason for the prohibition, says Nachmanides, is that the corpse, which suffers decay, is a defacement of God's image and, out of respect for human dignity, should be hidden away as soon as possible. However, the rule is that if the purpose of postponing the funeral is in order to honor the deceased, to wait, for instance, until a larger gathering can be present to pay their respects, it is permitted.

3. Why is the scroll covered from time to time during the reading of the Law?

RESPONSE

Out of respect for the scroll it is reverently covered when not actually in use such as when the reader is reciting the prayers and not reading from the scroll.

Opinion

Kahane in Jerusalem

'Things I say frighten people'

By SOL I. LITTMAN

JERUSALEM—

Rabbi Meir Kahane's headquarters in Jerusalem are located in the Zion Hotel, a shabby, inconspicuous building next to the sherut stands, just off dingy Zion square. Taxi drivers lounge, argue loudly and spit sunflower seeds before its narrow entry.

Inside, the hotel is cold and bare, its corridors littered with cartons and heaps of dust swept into corners. A middle-aged woman hovers over a worn desk on which stands a battered typewriter, flanked by a dented filing cabinet.

No, Rabbi Kahane is not available today. He is making a speech in Haifa, but he will be in Tel Aviv tomorrow to speak to a high school class and perhaps arrangements can be made for an interview at 10 a.m. in the lobby of the Dan Hotel.

Small featured and pale

Next day, three quarters of an hour late, the controversial leader of the Jewish Defence League comes rushing into the lobby. His small-featured face is pale, his handshake perfunctory. A knitted black yarmulka is barely visible on his straight, dark hair. After a while the frequent twitch in his left eyelid becomes bothersome and one senses a slight stutter which occasionally interrupts the flow of his speech.

His black, narrow-lapelled suit looks vaguely clerical and has the rumpled look of a man basically indifferent to his appearance.

We agreed that I would interview him as an Israeli and a candidate for the Knesset rather than as the leader of an American movement. The conversation lasted over three hours during which time Kahane spoke steadily, pausing occasionally at my request to check the accuracy of my notes.

"The kind of things that I say frighten people," Kahane said, "but how many people would come to hear me if I represented myself as a sane person?"

Candidacy a gimmick

"Of course running for the Knesset is really a gimmick," he added. "In Israel it is impossible to do what has to be done except in the context of a political party."

Didn't he want power, at least the power to implement the things he stood for?

"No, no. I never expect to be in power. I'm not interested in it," he replied. "The prophets of old also didn't wield any power. They just went ahead and said the things they had to say no matter how uncomfortable they made people. They also didn't bow down to the establishment."

Why had he left the United States to make his home in Israel?

"Strictly for positive reasons. For an observant Jew it's a mitzvah. I have four children and I want them raised as Jews without the ambiguities of life in the Diaspora. I believe that every Jew should live in Israel. If you want to convince people you can't hang back yourself."

Hebron is ours

In 1929, the Arab population of the city of Hebron attacked the small colony of Jews who lived there, killing many of them. Last month Kahane charged that Sheik Muhamad Ali Jadbari, respected mayor of that West Bank city, had been a leader of the riot. He demanded that Jadbari present himself before a rump tribunal, appointed by the JDL leader, for trial.

Israeli officials were indignant, especially since the sheik seems to have a special relationship with General Dayan and appears to be the most friendly and constructive of the present Arab mayors.

"Hebron is ours," Kahane insisted. "If Hebron, which was a centre of Jewish life in biblical times is not Jewish, than neither is Hertzlia. Forty-three years after the massacre of Jews, not a Jew is allowed to live in that city. There is only a small group of religious families living up on a hill above Hebron in defiance of the government."

Not finished yet

"We are not finished yet," he said. "I have a great gimmick up my sleeve." Kahane explained that many new immigrants from Russia have protested against being sent to outlying Israeli development towns by sitting down in the airport amidst their baggage and refusing to move until they obtained concessions from immigration officials.

"We want to pull a switch and have a group of new settlers from America and Russia sit down and demand to be allowed to go to Hebron."

Kahane grew increasingly enthusiastic as he explained that there is a law in Israel which says that Jews can't own property on the West Bank.

"We want the Anti-Defamation League to file suit in Israel on the grounds of anti-Semitism because it is one of the few countries in the world that allows such discrimination."

"I'm not concerned that people won't take us seriously," he continued. "We are preparing to be the "shkotzim." If the moderate organizations were smart they would secretly support us. They could then say, 'If you don't want to deal with that wild man, you better deal with us.' "

Smiling inwardly, Kahane recalled yet another gimmick. In response to the demand of American Blacks for 10 per cent of the admissions to City College in New York, because they constituted one tenth of the population in the country, Kahane demanded that 25 per cent of the New York Mets roster be composed of Jews because they constituted one quarter of the population of the city.

He explained that the JDL sought to create the image of an unpredictable, violent group.

"All we had to do was to announce we had one of our patrols in a given New York neighborhood and the muggers would change locale," he claimed.

Countering crime

Asked how many people he had actually recruited to patrol the streets in the neighborhoods where Jews were being molested, Kahane hesitated and didn't reply until pressed.

"Not that many really, and never enough. We had maybe 120 to 130 people altogether. No, the patrols weren't that regular. People found it hard to spend the night away from their families; students have exams." He admitted that he could not expect to counter crime in the streets of New York with an occasional carload of young men waving baseball bats cruising through a changing neighborhood.

"Of course we couldn't do much about crime. It's a complicated thing. If the whole society can't solve it, we can't solve it. But we gave people in those neighborhoods a sense of pride - the realization that Jews are not patsies."

His small neat hands fluttering, Kahane denied that the patrols were another of his gimmicks.

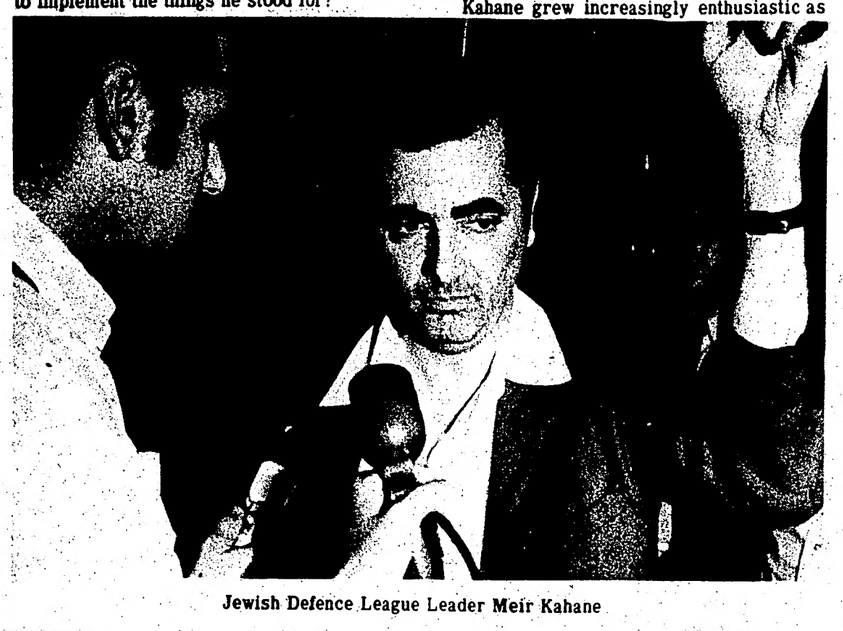
"No, no, even if we didn't offer much protection the police didn't like being shown up and they paid more attention to these areas."

Kahane spoke rapidly about his organization's participation in the campaign on behalf of Russian Jewry. He admitted that he was a late comer in the field, that other organizations had been working for years.

"Until our membership reached about 8,000 we just didn't have the manpower. But when we got into it, we really put the issue on the front page."

Suddenly Kahane announced that he would have to leave to meet a high school class. He suggested that we meet again that afternoon since there was still much that he could share.

In the next segment of this interview, Rabbi Kahane discusses his views on boundaries, the treatment of Arabs, terrorism, the poverty gap and other problems in Israel.



Jewish Defence League Leader Meir Kahane

News content, editorial in CJN bring protests from our readers

Dear Editor:

When I read the editorial in the January 12th edition of **The Canadian Jewish News**, entitled "Reform synagogues at dead end, according to leading spokesmen," I was perplexed and dismayed. Why, I wondered, would **The CJN** want to distort the messages of both Rabbi W. Gunther Plaut and Rabbi Alexander Schindler? Perhaps self-criticism is so rare in Jewish institutional life that the editorial writer mistook it for an eulogy?

I was present at the convention of the National Association of Temple Educators, and heard both addresses It is necessary that someone provide a corrective to **The CJN**, for those who were not there, and must accept **The CJN** editorial at face value.

Rabbi Schindler spoke on the future of the synagogue, all synagogues, in the face of massive social change. He referred to such things as the four-day work and school week, increasing mobility and rootlessness, the effects of technology, and a possible decline in the affluence of the Jewish community. He suggested, for example, that the four-day week would wreak havoc on the after-school-weekend approach to Jewish education due to weekend mini-vacations and a lengthening of the school day to accomplish five days of work in four. This must give all synagogues pause, not only Reform synagogues.

He did say that the emphasis on rationality, characteristic of Reform's past, provided a partial religious experience, and he called for a new emphasis on faith and emotional expression.

This was the one real link to Rabbi Plaut's address, since the two rabbis spoke on different themes. Rabbi Plaut stated that the emphasis on rationality, universality, and individual freedom in Reform Judaism had reached a dead end. I might say parenthetically that these emphases were needed, and certainly not un-Jewish. A heritage that includes the Talmud and the Rambam has a strong rational component, and surely the rabbis believed that Judaism is a universal religion that speaks to all mankind. On the question of individual freedom, I refer the reader to the thoughts of Rabbi Meir of Rothenburg.

What Rabbi Plaut maintained is that this emphasis was one sided, and our present community needs a new emphasis. He recommended the path of re-awakening the sense of and commitment to mitsvah. The problems he discussed-the absence of a sense of prayer, alienation of youth, problems of education-apply to the entire Jewish community, not only Reform Jews Neither Rabbi Plaut nor Rabbi Schindler said that Reform Judaism as such is dead. On the contrary, they suggested paths of life. Progress in history begins with negation and resolves into a reconciliation with the past in a new way. Reform Judaism is ready for that reconciliation.

It is precisely because we can engage in honest self-criticism that Reform Judaism is alive. It is smug self-satisfaction that spells death. Creativity in Judaism is not dead. In this process of search, criticism and renewal, Judaism will survive. The point made by Rabbis Plaut and Schindler is that Reform Judaism must both renew its continuity with the Jewish tradition and create dynamic new forms if it is to survive meaningfully. It is unfortunage that the writer of **The CJN** editorial did not understand this. I trust that the faulty perception was not willful and that we can expect better in the future.

Michael S. Stroh,
Rabbi, Temple Har Zion

Dear Editor:

We have been reluctant to correspond with your newspaper but your continuous bias, prejudice and bigotry has reached such proportions, that some reprimand is in order.

For many months there have been articles condemning Orthodox Jews, rabbinical leaders and Yeshivah students, accused of perpetrating acts of violence against other Jews of lesser religious persuasion or belief. You seem to bask in the glory of publicizing these acts of hooliganism and terror, as though these are the things taught to observant Jews. If there has been disagreement among Orthodox rabbis on a point of Halachic interpretation, that has caused worldwide controversy, your newspaper has ensured that this be brought to the attention of the Toronto readers.

We do not condone the acts of terrorism or hooliganism performed by a minority of misdirected youths. Nor should you.

However recently, you published a story dealing with the arrest of a group of left-wing Jewish Israelis, accused of spying for Syria against Israel. Your front-page article and editorial comments attempted to find reasons for justifying this most disgusting action. Your concluding remarks were: "I prefer to see the law take its course without political witch-hunts-Israel has fair, honest and good judges. Let them judge."

Why the double standard? Are rabbis, Yeshivah students and observant Jews not entitled to fair trials? Is throwing stones on Shabbat a greater crime than spying against Israel? Is burning down a store selling pornography a greater threat to survival than espionage? Is Torah observance a subversive act against the state?

If you and your editorial staff look in the correct direction you will find the answer to the last question. You may find that by giving publicity to worthwhile Jewish causes, i.e. Jewish observance and education, (instead of a toilet bowl filled with neon lights) your newspaper will be worthy of using the name "Jewish" in its title.

When will your policy of secular Judaism be tempered to give a true picture of Torah Judaism? Have you no tolerance for those Jews who can interpret our Holy Scriptures?

We ask you to put some Jewish content back into **The Canadian Jewish News.**

Dr. Norman Shaul
Dr. Yehudi Shields

Multiplicity of parties is an Israeli fact of life

By J. B. SALSBERG

Contrary to traditional belief that we are a "chosen people" I maintain that we are like all other people-only more so.

This "more so," I'm ready to admit, is quite a mouthful and does lend itself to a variety of interpretations. But I subscribe to the belief that our virtues-and they are quite numerous-as well as our faults-that are not infinitesimally small-are due to the experiences which we accumulated during our 4,000 years of existence as a people.

In other words; we are human and no one should expect perfection in everything we do although we must never cease our efforts to reach perfection or we will lose our distinction-our "more so."

Thus, I philosophized unorthodoxically to my uncle Eliezer who called on me on a bitterly cold night in search of reassurance that all will be well in Israel despite certain manifestations that disturb him.

Uncle Eliezer produced a clipping from the latest issue of **The Forward**, the New York Yiddish daily, and began reading it to me after he warmed up with the aid of a glass of hot tea. "Listen to this," he said and read:

"President Zalman Shazar of Israel calls American Jews to Create Unity." The text of the story explained that during his recent visit to the U.S., to attend the funeral of the late president Harry S. Truman, the Israeli president met with representative delegations of the American Jewish community and appealed for help to achieve unity both in North America and Israel, especially on the religious front where a devastating internecine war is now raging.

"This," added my uncle with unusual intensity, "this is only an indication of the divisions in the religious sector but it is no better in the general political scene of Israel at present. With a deadly enemy all around them they seem to have started their election campaign for the new Knesset a year before the election date and all parties are sharpening their knives, not only against their opponents but also against factions in their own ranks."

No, it wasn't easy to reassure uncle Eliezer who has a tendency to surrender to idealistic moods. Nothing is ideal in this world I explained to him but admitted that in Israel, the most idealistic of young states, things are occasionally also less ideal than elsewhere. I blamed it all on past and present circumstances.

Israel, as is well known, is surfeited with political parties. No less than 15 separate election lists competed for the Israeli's vote in the last Knesset election in 1969. At least two of the lists represented electoral alignments of two political parties, so that we can say that 17 parties figured in that election. But that's not all.

All important parties have warring factions within their ranks. For instance; Maarach, the largest political force that gained 46.22% of the total vote in the last election, consists of an alignment of the Israel Labor Party (by far the largest party in Israel) and Mapam. But the Labor Party, in turn, consists of the old Mapai and the former Achdut-Avodah and Rafi parties, which had split from Mapai and rejoined to form the New Labor Party. Within this party each of the former groups retains a shadow cabinet to guard its special interests.

The same is true of the second largest political block-Gahal-that forms the official opposition. It consists of the Herut (Revisionist) party and the much smaller Liberal party. Within Herut a splinter group broke away before the last election and formed the Free Centre party. Now another group, led by the prominent former head of the Israeli air force, Ezer Weitzman, has challenged the leadership of Menachem Begin and his old comrades-in-arms who are the recognized heirs of the legendary Jabotinsky. The impatient Weitzmanites may splinter off to form another party.

The Liberal wing of Gahal lost part of its membership when it joined Herut to form the Gahal electoral block and is in frequent revolt against its senior partner, Herut. The "lost" Liberals have formed the party of Independent Liberals and are now in Golda Meir's coalition government.

Had enough? You had better wait.

The National Religious Party consists of the Mizrachi and the Poal-Hamizrachi parties-both Orthodox-but the latest news is of a threatened walk out by the Mizrachi Kibbutzim wing. As for the more extreme Orthodox-the Agudat Israel-they are, of course, divided into two distinct parties; the Agudat Israel and the Poalei Agudat Israel (the labor wing).

Are you confused, dizzy, panicked by now? Well, don't be. And that's what I told uncle Eliezer, who gathered the pieces of the confusing picture and brought them to me for an intelligent re-assembly. "It's easier to take," I told him, "if you understand the causes for this profusion of confusion."

Most of the Israeli parties are transplants from the "galut"-from the pre-state, pre-Second World War era of East European Jewish communities. Traditionally loyalties keep voters tied to the associations of their youth. (That's why the basic vote-strength of the major Israeli political parties remains so steady in the face of all political storms.) Time will change all that, and so will the new electoral act that goes into effect after the fall election.

Then there are real economic social, religious and political differences in a new state that is populated by people of diverse backgrounds and outlooks. The cacophony of political sound is, therefore a chorus of individual voices, each demanding what it believes to be in its special interest. This too will normalize in time and fewer parties will group around themselves the majority of like-minded and similarly situated citizens of the country.

"Nu, and in the meantime?" asked my uncle Eliezer, and I told him not to despair. "The Bible tells us, I reasoned aloud; "that it took 40 years of desert life for the exodus generation to shed the Egyptian hangovers and become worthy (or capable) of inheriting the promised land. But this time there was no preparatory period to be had, for the enemy was in hot pursuit. Come to think of it we are only at the 25th anniversary of the State of Israel, so cheer up, uncle Eliezer, cheer up!"

"Halvai, you should be right," he said as he was leaving. "Halvai, I should be right," I said to myself as he left....

Organizations and People

what's new . . .

by Miriam Herman

MUSICAL SERVICE

The Musical Offering to Israel being presented by Temple Sinai Congregation on Friday, Jan. 26, at 8:30 p.m. will include music from the Sacred Service of Israeli composer Marc Lavri and the premiere performance of a new cantata, **Prayer to Israel**, written by Toronto composer Dr. Harry Colman, who is a surgeon by profession. The cantata, in the modern idiom, is dedicated to the memory of Dr. Colman's brother Abe Colman. Music will be under the direction of Ben Steinberg, the Temple's director of music, with soloist Cantor Severin Weingort, an augmented choir and instrumentalists participating. The public is welcome.

L.Z.A. CELEBRATION

The Labor Zionist Alliance will celebrate Tu B'Shvat on Sunday, Jan. 21, at 8:30 p.m. at their centre on Viewmount Ave. The program will include a special presentation by JNF in recognition of the establishment, by the Farband congregation of the Alliance, of a grove of trees (1,000) in the Canada Friendship Forest in Israel in memory of the 11 martyrs of the Israeli Olympic team.

LECTURE SERIES INAUGURATED

The Canadian Technion Society, Toronto Chapter, inaugurates the Norman Grant Memorial Lecture Series on Tuesday, Jan. 23, at 8:15 p.m. at Holy Blossom Temple. Mr. Grant had served as president of the society's Toronto chapter and as a member of the international board. The address will be delivered by Professor Michael Yoeli of the Israel Institute of Technology who is presently with the department of applied analysis and computer science at the University of Waterloo. He will speak on **The Role of Computers in Israel's Surge into the Twenty First Century**.

ORTHODOX WOMEN TO MEET

On Wednesday evening, January 24, Clanton Park Sisterhood will host the first general meeting of the year of the Women's Branch of the Union of Orthodox Sisterhoods in Toronto. Guest speaker will be Rabbi Yitzchock Kerzner of Clanton Park Synagogue, Lowesmoor Ave., Downsview.

HERZL ZION MEETING

The community is invited to attend the Herzl Zion Organization general meeting taking place on Thursday, Jan. 25, in the Jerusalem Hall of the Zionist Building on Marlee Ave. Guest speaker Mort Margolius, a former president of the organization, will speak on **We Jews.**

TEA AND ART

The work of Israeli and Canadian artists will be featured at B'nai Torah Sisterhood's annual tea and art sale being held on Sunday, Jan. 21, from 1-5 p.m. at their synagogue on Patricia Ave., Willowdale. In honor of Israel's 25th anniversary a $100 State of Israel Bond will be offered as a door prize.

MIZRACHI HAPPENING

The Ilana Chapter of Mizrachi Women's Organization is holding a M'Laveh Malka on Sunday, Jan. 20. It is to be a panel discussion on **Educating Children to Orthodoxy-Which Approach?** with panelists Dr. Joseph Berger, psychiatrist; Professor Eliezer Birnbaum, department of Far Eastern studies at University of Toronto; and Rabbi Howard Sacknowitz of Shaarei Shomayim Synagogue. The meeting takes place at 8:30 p.m. at the home of Mr. and Mrs. Phil Scwartz, 14 Coreydale Ct., Downsview.

VISITING RABBI

Man's Choice and God's Design: How free are we to Act? is to be discussed by Rabbi Hershel J. Matt of the Jewish Center, Princeton, New Jersey, on Wednesday, Jan. 24, at 8 p.m. at Tifereth Beth David Jerusalem Synagogue, Baily Rd., Cote St. Luc.

UJA leader says

Children should learn charity from parents

TORONTO-

Young people should be encouraged to make at least a token contribution to the United Jewish Appeal to show they are aware of the needs of the Jewish community, says Ida Kent, vice-chairman of the Women's Division of the UJA-ISF for the 1973 campaign.

The mother of four said in an interview that the best way to help children develop their sense of responsibility is by example.

"Even in the depression, I can recall small tin boxes in our house for Jewish charities. Perhaps it was only a penny, but I still saw my father put something in those boxes every day."

Mrs. Kent started working for Jewish organization when she had two small children but believed they deserved an explanation even then that Jews had a responsibility to help each other.

Now, her eldest daughter, 26-year-old Sandy Rife who has two small children, is president of a chapter of ORT, which raises funds to build vocational schools in 23 countries.

Mrs. Kent has been active in ORT for about 20 years and has been recording secretary of the national body and vice-president of the region.

To show they are aware of the Jewish community's needs, young people should be encouraged to make some contribution to the UJA, says Mrs. Ida Kent, vice-chairman of the UJA-ISF Women's Division.

"It was easy to go from ORT to the UJA because ORT's aims are recognized and supported by the UJA," she explained. "ORT receives funds from the JDC which in turn is funded through the UJA."

Although all Mrs. Kent's work has been aimed at fund-raising, whether for ORT, the UJA, the Cancer Fund, or the United Appeal, she says she still "shudders when I have to do it. I really steel myself but when you make people aware that the need of others is great, then it becomes easier to do.

"I've seen what has been accomplished with some of the money-the ORT schools in Casablanca and Israel-so I know it is something that has to be done."

Mrs. Kent is chairman of UJA Day which is designed to encourage more women contributors to the campaign.

About 4,000 women, all previous contributors, are being invited to the event at Shaarei Shomayim Synagogue on Glencairn Avenue on February 1 from 10 a.m. to 3 p.m.

Barbara Frum, radio and television commentator, will act as moderator of a discussion, called **Woman Alive**, on insights into the new morality. Others on the panel are Lillian Messinger, a family and marriage counsellor at the Clarke Institute, and Dr. Stanley Greben, chief psychiatrist at the New Mount Sinai Hospital.

Draws will be made for a trip for two from Montreal to Amsterdam donated by KLM Royal Dutch Airlines and a $50 gift certificate donated by Ira Berg.

Dr. Chaim Potok, the distinguished author of **The Chosen, The Promise** and **My Name is Asher Lev** will be guest speaker at the luncheon.

Mrs. Kent, who started canvassing for the UJA 10 years ago, said the women's division committee retains past chairmen in advisory capacities "so we have an experienced group to counsel and help us."

"If we lose our Jewish education, then we'll lose our identity," she said. "When a Jewish child understands and is proud of his heritage, then he doesn't give it up."

Mrs. Kent, who was raised in an Orthodox home in Buffalo, N.Y., came to Canada 29 years ago and is a Canadian citizen.

There is no conflict for the child who is reared as a loyal Canadian and who supports the State of Israel, she said. "It's like loving both your wife and your mother.

"Canadian Jews are good Canadians who see the need to protect the state of Israel as a home for those who have suffered."

Mrs. Kent's husband, Charles, is president of the Toronto Zionist Council and the Jewish National Fund of Toronto, and is vice-president of the Jewish Immigration Aid Society, one of the recipients of UJA funds.

. . . about people

Louis Rasminsky

Ottawa's Jewish community will be honoring **Louis Rasminsky** upon his retirement as Governor of the Bank of Canada. A testimonial dinner is planned for Sunday, Feb. 11 with Congress president **Sol Kanee** (who is also a director of the Bank of Canada) coming from Winnipeg as guest speaker.

* * *

Rabbi W. Gunther Plaut, of Holy Blossom Temple, has just returned from four days in California where he was the "rabbis' rabbi." That is, he was scholar-in-residence at the annual kallah study session of the Pacific Association of Reform Rabbis which takes in Arizona, California, Oregon, Washington and British Columbia. The subject under discussion was Halacha. While there, the rabbi also discussed the new **Shabbat Manuel** which has just been published and of which he is the editor.

* * *

Former Torontonian **Ben Lappin**, now acting dean of the school of social work at Bar-Ilan University in Ramat-Gan, has written an article for a recent edition of the A.A.C.I. bulletin (Association of Americans and Canadians in Israel). It is titled **Oleh or Immigrant?** and is about the problems of newcomers to Israel. Incidentally, the A.A.C.I. is almost entirely under the leadership of expatriate Canadians.

* * *

And Canadians travelling to Mexico might like to know that Canada's ambassador there is **Maurice Schwartzmann**, who had been assistant deputy minister for trade policy in the department of industry, trade and commerce in Ottawa.

* * *

An official welcome was extended to the wives of four of Toronto's Orthodox rabbis this week. At Bais Yaakov Elementary School's Chamisha Osor B'Shvat luncheon, held Thursday, school principal **Millicent Drebin** welcomed **Mrs Naftali Friedler** whose husband is Roa, Yeshiva of Ner Israel Yeshiva College, **Mrs. Henry Hoschander** of Shaarei Shomayim Synagogue, **Mrs. Yitzchok Kerzner** of Clanton Park Synagogue and **Mrs. Shmuel Stauber** of Bnai Torah Congregation-all of whom joined our community during the year.

* * *

Temple Sinai's director of religious education, **Edward Goldfarb**, was elected to the executive committee of the National Association of Temple Educators during their recent convention in Toronto.

* * *

New additions-To **Rabbi and Mrs. Michael Morgan**-he is serving as spiritual leader to Kitchener congregation while doing post-graduate work at the University of Toronto-a second daughter.

And to **Rabbi and Mrs. Michael Signer**-also at U. of T. for post-graduate studies-also a daughter, their first!

* * *

A unique experience will be taking place at the Toronto Independent Benevolent Association installation dinner being held at the Zionist Centre next Sunday, Jan. 28. Two brothers will be installed in the two top positions-**Jack Shapiro** as president and **Max Shapiro** as vice-president-which doesn't happen very often, even for an organization that has been in existence for more than 60 years. Jack Shapiro succeeds **Murray Genraich** who served as president for the past three years.

* * *

Julius Briskin

Montreal attorney **Julius Briskin** has been named honorary solicitor of the Canada-Israel Securities (State of Israel Bonds). Presently president of Inter-Service Clubs Council which represents nine major international and national service clubs, Mr. Briskin is actively involved in many areas of community activities.

George Goldblatt

Hamilton philanthropist dead

Special to the CJN
HAMILTON-

George Goldblatt, Hamilton industrialist and philanthropist, died of a heart attack here at the age of 70, one day after being admitted to St. Joseph's Hospital for treatment.

Goldblatt was a director and vice-president of the family firm, Intermetco Ltd. of Hamilton, and a director of Sabre Saw Chain Ltd. of Burlington.

He was a governor and honorary vice-president of Beth Jacob Synagogue, a life member of B'nai B'rith and for several years served as president of the United Jewish Welfare Fund.

He was one of the first members of the Big Brothers movement in Hamilton and was active in the Canadian Council of Christians and Jews, as well as a worker for Baycrest Hospital and the Jewish Home for the Aged in Toronto.

Goldblatt contributed a fortune to many worthy causes but quiet and modest as he was, always insisted his generosity remain a secret.

"His benefactions are legion and he was always ready to extend a helping hand," Rabbi Israel Silverman of Beth Jacob Synagogue said. Beth Jacob's new George Goldblatt Hebrew Education Centre was named after him, marking his support of the synagogue and great interest in Hebrew education.

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'A solitary case'

Jewish spy arrests called singular incident

TORONTO—

An expert on Israeli youth says the arrest of six youngsters as suspected spies for Syria was a singular incident, not an indication of the growing strength of counter culture groups in the country.

Col. Mordechai Bar-On, chairman of the youth and Hechalutz department of the Jewish Agency, told Toronto community leaders last week that he is "utterly convinced the Israel spy incident is a rare and solitary case."

He was answering a question from Canadian Zionist Federation President Phil Givens who asked him: "How do you explain the tragedy of the six spies in the absence of a strong counter culture?"

In his luncheon address sponsored by the CZF, Bar-On said the suspects came out of ideological hangups prevailing in counter culture groups. "They were caught up in the intellectual euphoria of illusion," he commented.

Bar-On, former chief educational officer of the Israel Armed Forces, estimated that less than 1,000 youths in the country could be recognized as ideologically and politically of the New Left.

Israel is the only country belonging to the West culturally where there has been no sign of a strong counter culture, he said. "The main reason is that Zionism, as such, is a counter culture. The whole of Israel culturally is a result of a major revolution."

Another reason Bar-On said, is military service. This makes the students older and more mature when they get to university.

He also pointed out that "normally, when a young Jew goes into a counter culture, he loses his Judaism. Judaism by definition means continuity."

Praises impact of world pressure

By KAREN ENGELBAUM

TORONTO—

World opinion had the greatest impact on the Soviet Union's recent decision to amend the head tax, according to Dr. William Korey, director of the B'nai B'rith United Nations office.

The December 27 amendment provides for an adjustable head tax that decreases with the number of years a university graduate spends working in the Soviet Union. Dr. Korey described this as a "concession" and added that the Soviet Union "should take the next step and abolish the tax."

He was speaking at the two-day B'nai B'rith International Conference held last weekend at Beth Sholom Synagogue and the Regency-Hyatt House Hotel. About 200 B'nai B'rith members attended the conference on Israel and Soviet Jewry.

The conference leaders also expressed concern about the condition of Jews who remain in the Soviet Union. Dr. Korey said the Russian government must do away with discrimination patterns and that Jews should have the same cultural institutions as other groups. Judaism should be allowed a central structure and formal contact with the outside."

Fifteen to 25% of the Jews in Russia are waiting to leave the country, the B'nai B'rith official stated. He added that conservative estimates range from 200,000 to 300,000 wanting to emigrate.

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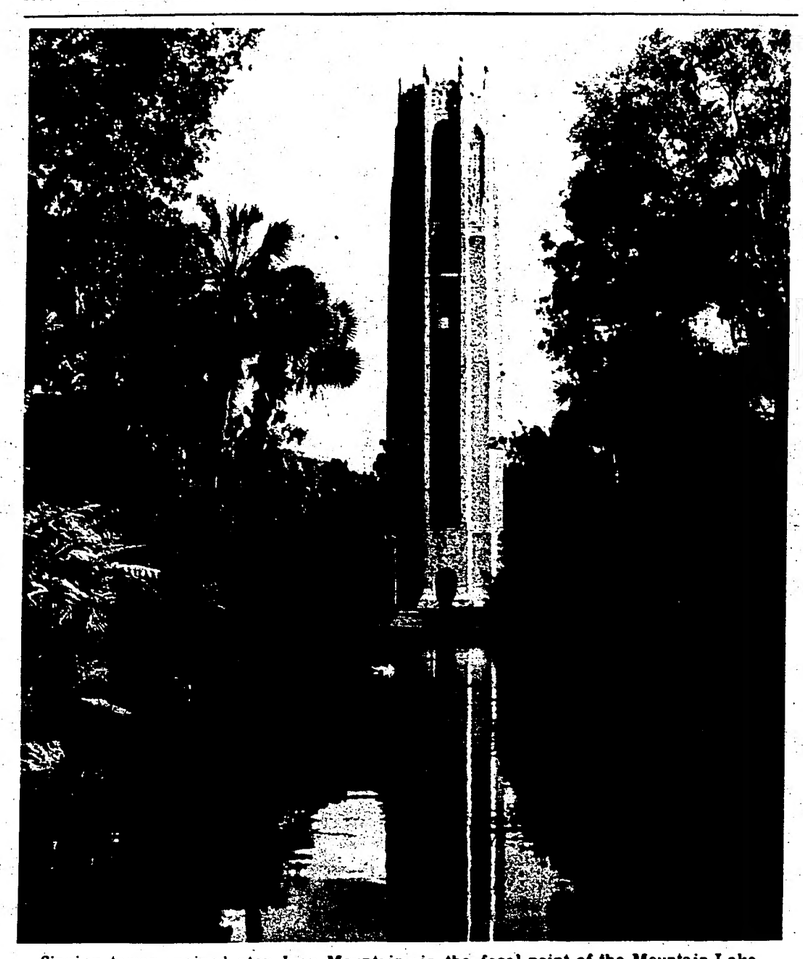
South of the hotels, restaurants and shopping facilities of popular Fort Myers on the gulf coast is the Everglades Wonder Gardens where some 2,000 species of Florida wildlife are lovingly kept and cared for. Brothers Bill and Lester Piper are the owners, who frequently enlarge their alligator collection when Fort Myers residents call on them to collect an unwanted reptile from a backyard pond.

For still another adventure, visitors may take an Everglades Jungle Cruise, which leaves twice daily from the downtown yacht basin. The three-hour boat trip goes up the Caloosahatchee River past the elegant homes of Fort Myers with their palm studded grounds. Then it's up the Orange River to view the resident racoons, turtles, alligators and eagles.

Koreshan State Park, south of Fort Myers on the west coast of Florida, originally belonged to the Koreshan Unity, a religious sect which came to Florida in the late 19th Century to establish a Utopian-like community. Its followers believed the universe to be a hollow globe, with man living on the inside.

The area was given to the state in 1961. Today it is full of lush tropical plantings left by the early Koreshans.



Singing tower, poised atop Iron Mountain, is the focal point of the Mountain Lake Sanctuary in which it stands and an example of the wildlife sanctuaries that help provide a balance between Florida's bustling resort towns and natural attractions.

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distinguished author and

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a provocative program of interest to all women

Morning Session
10:00 a.m.

Interviewer: **Barbara Frum**, CBC Personality

Guests: **Lillian Messinger**, Family and Marriage Counsellor, Clarke Institute

Dr. Stanley Greben, Psychiatrist-in-Chief, New Mt. Sinai Hospital

Afternoon Session

Luncheon 12:30 p.m.

Guest Speaker: **Chaim Potok**

Also featuring: **Zvi Garcy**, Special Representative in Canada of the Jewish Agency

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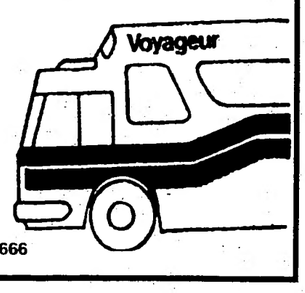

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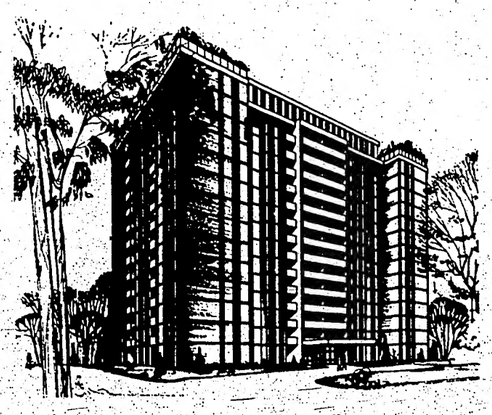

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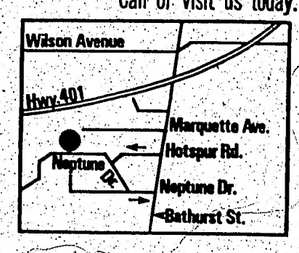

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Classified Ads

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BACHELOR-35, good position, appearance, marriage minded. Would like to meet English or French speaking young lady. Details 532-4207. 19

PERSONABLE, lively, professional, single girl, aged 40 seeks to meet mature, professional man, with serious intentions. (Widower is fine). Age from late 30's to late 50's. Please write to CJN, Box 3820, 22 Balliol St. Ste. 15, Toronto 295, Ontario 19

RECENT WIDOWER in late 60's, good health, financially secure, medium height and corresponding weight, well-groomed, two married daughters, drives car, retired manufacturer, nice home, would like to meet intelligent, petite, friendly 57-60 lady, marriage minded. Feel free to respond to first time advertiser in full confidence. Give details as to stature, phone no., etc. Planning trip south. An early reply would be helpful. Reply box # 3818, The CJN 22 Balliol Street Ste. #15, Toronto 295, Ontario 19

SINCERE DOCTOR desires to meet a young attractive girl for the intention of developing a meaningful relationship. Kindly send brief resume to Box 3816 The CJN, 22 Balliol Street, Ste. 15, Toronto 295, Ont. 12 19

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BLOOR-BRUNSWICK 2 room completely furnished apt. suitable for an elderly man or woman. Reasonably priced. Call WA 2-6759. 19 26

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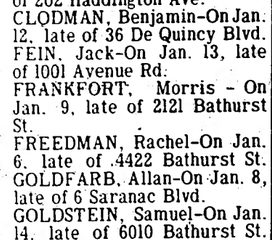
OBITUARIES

BERGER, Jennie-On Jan. 14, late of 64 Fairleigh Cres.
BOND, Fanny-On Jan. 14, late of 202 Haddington Ave.
CLODMAN, Benjamin-On Jan. 12, late of 36 De Quincy Blvd.
FEIN, Jack-On Jan. 13, late of 1001 Avenue Rd.
FRANKFORT, Morris - On Jan. 9, late of 2121 Bathurst St.
FREEDMAN, Rachel-On Jan. 6, late of 4422 Bathurst St.
GOLDFARB, Allan-On Jan. 8, late of 6 Saranac Blvd.
GOLDSTEIN, Samuel-On Jan. 14, late of 6010 Bathurst St.
GOTFRID, Peter-On Jan. 7, late of 77 Clarendon Cres.
GREENBERG, Sam-On Jan. 9, late of 441 Clinton St.
KAMRAD, Sarah-On Jan. 8, late of 77 Neptune Dr.
KAPIT, Helen-On Jan. 14, late of 150 Paisley Blvd.
KING, Ettie-On Jan. 11, late of 3560 Bathurst St.
MASON, Diana-On Jan. 9, late of 742A Queen St. W.
MENDELSON, Maurice - On Jan. 10, late of 4383 Bathurst St.
PALACE, Lewis-On Jan. 14, late of 9 Bailey Cres.
REINER, Joseph-On Jan. 10, late of 512 Glengrove Ave.
RENDER, Bert-On Jan. 10, late of 9 Larch St.
ROSENBAUM, Michael - On Jan. 11, late of 54 Gloucester Grove
SHUSTIK, Joseph-On Jan. 9, late of 228 Maplewood Ave.
SINGER, Max-On Jan. 12, late of 430 Brunswick Ave.
SOBEL, Isaac-On Jan. 13, late of 6200 Bathurst St.
STEINMAN, Herbert-On Jan. 10, late of 711 Finch Ave.
WAISBERG, Golda-On Jan. 7, late of 33 Granite St.
WEINSTEIN, Bella-On Jan. 12, late of 76 Atlas Ave.
WILNER, Samuel-On Jan. 11, late of 240 Wellesley St. E.



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FINCH-BATHURST Business lady has a 2 bedroom apartment to share with same. Close to all conveniences. Reply in writing to Box 3824 The CJN 22 Balliol St. Ste. 15, Toronto 295, Ontario. 19

GIRL wanted to share 2 bedroom apartment. Furnished if desired. Very reasonable. Eglington and Yonge area. Reply in writing to Box 3819, The CJN, 22 Balliol St. Ste. #15, Toronto, Ontario 19

LAWRENCE PLAZA middle aged lady has 2 bedroom apartment to share with same. All conveniences. Good transportation. Call 783-4536. 19

MARLEE-EGLINTON girl in mid 20's has a 1 bedroom apartment to share with same. Beautifully furnished in an ideal location. Call 783-5075. 19

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Widely respected Hebrew teacher taught for 60 years

TORONTO-

Benjamin Clodman, a prominent Hebrew teacher for more than 60 years, died last week at 88.

Born in the Ukraine, he taught in Europe for 20 years and came to Toronto to escape persecution in Russia. In 1960, he was voted teacher of the year by the American Association on Jewish Education.

In Toronto, he taught more than 5,000 students at the Brunswick Avenue Jewish School. In the early 60's, he became an inspector of Metro's Jewish schools and later instructed other teachers in his classroom technique.

Author of four textbooks on Hebrew education used in many centres in Canada and the U.S., he also wrote a series of essays in Yiddish describing life in the ghettoes of Russia before and after the revolution.

Late last year, he presented his grandson, Joel, with his graduation diploma from the Community Hebrew Academy.

He leaves his wife, Bertha, and son Paul.

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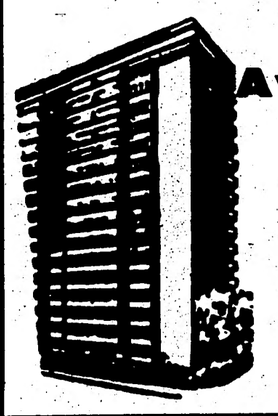

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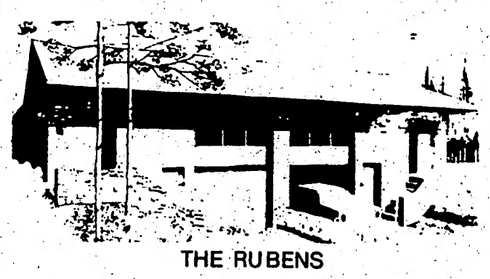

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Art

Mosaic

CITY unveils program for Jews at long last

A long awaited program, aimed at the Jewish community was finally unveiled by television station CITY this week.

Originally delayed by the uncertainty of the station's ownership regarding the production of a Jewish program, it was further postponed while a search was made for a satisfactory producer. Scheduled for 12:30 on Sundays, it joins CITY's list of ethnic programs catering to the Greek, Italian and Hungarian communities.

Mosaic, broadcast on Channel 79, follows by more than a year the Shalom show directed by Hanoch Rizman and sponsored by the Zionist Organization of Canada on cable television stations. Both programs make extensive use of **The Canadian Jewish News** and its personnel as a source of news and background information. Frank Michael, who has written occasional drama reviews for **The CJN**, is the new program's co-ordinator.

Malka Himel

Hosted by the glamorous Israeli singer, Malka Himel, the half hour program offered snippets of news, a very brief, almost hurried interview with Genya Intrator, leader of Women for Soviet Jewry (the camera was aimed mostly at the back of her head) and an excellent segment featuring Jazz musician Artie Kaplan. The latter sang his composition **Bensonhurst Blues**, a melding of Jewish cantorialism and Black blues.

Leon Weinstein, whose spontaneity and easy humor have been the joy of many informal gatherings, was disappointingly stiff and clumsy in his role of co-host. (How many hosts do you need on a half hour show?)

Malka, on the other hand, was not only beautiful, comfortable before the camera but professionally skilfull in her interview with Kaplan.

One of Jean McEwen's works at Marlborough-Godard

'Romantic artist' from Montreal produces poetic cloud paintings

By MAX MANN

Jean McEwen describes himself as "the last romantic painter remaining in Montreal." His current show at Marlborough-Godard represents a distinct break from the hard-edge, one-glance painting that previously won him international fame.

The paintings he has produced in 1972 are a poetic, sensitive series of close variations recalling Mahler's **Lied von der Erde**.

Each canvas consists of a powerful impasto of cloud-like layers of earth brown paint relieved and complemented by vertically rising swirls of intense color on the borders. The bottom section of the canvas represents a horizon where sea touches sand or earth the sky.

Like most "cloud paintings" in which layers of writhing color provide depth and variety, McEwen's work is beautiful, rhythmic and involving. But the involvement is curiously empty and meaningless, like an afternoon spent lazily watching changing cloud formations overhead. They come, they go, they alter, are tinged with curious colors, but in the end you have captured nothing.

McEwen is a fine painter who should be giving us more than instant reveries. Also, an exhibition of paintings so closely similar tends to be as boring as a concert in which the musicians only play scales.

Salvadore Dali at the Estee Gallery

Dali, surrealist painter, exquisite craftsman, international showman and devout Roman Catholic has in recent years engaged in two projects which involve Jewish themes. One is a series of prints describing the return to Israel. The other is a series of 12 engravings interpreting the biblical "Song of Songs."

The engravings are printed on hand made Japan paper in a limited edition of 50.

Dali has given us delicate ethereal nude figures, deftly drawn. But like gilt-sprinkled butterflies, the lovers are so de-eroticized that they are scarcely human.

Dali can be so facile that his skill robs him of the depth and pain of great creation.

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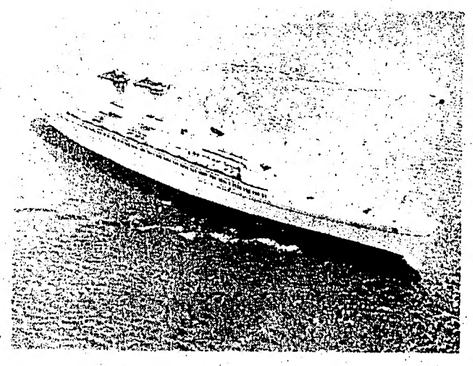

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